

## The Gospel of Mark

### Lesson 15

#### Mark 10:17 – 52

#### Review

- Baptism and Temptation (1:1-13)
- Year-Long Ministry in Judea (John 1:19-4:45)
- Galilean Ministry (1:14-7:23)
- Withdrawal with Disciples into Various Gentile Regions (7:24-8:26)
- The Road to Jerusalem (8:27-10:52)
  - The First Passion Prediction Unit (8:27-9:29)
  - The Second Passion Prediction Unit (9:30-10:31)
    - Death and Resurrection Foretold
    - True Greatness – Teaching on Servanthood
    - The Seriousness of Sin
    - Jesus' Teaching about Divorce
    - Children and Faith
  - The Third Passion Prediction Unit (10:32-52)
- The Passion Week (11:1-15:47)
- The Resurrection (16:1-20)

#### The Rich Young Ruler

<sup>17</sup>As He was setting out on a journey, a man ran up to Him and knelt before Him, and asked Him, “Good Teacher, what shall I do to inherit eternal life?” <sup>18</sup>And Jesus said to him, “**Why do you call Me good? No one is good except God alone.**” <sup>19</sup>“**You know the commandments, ‘DO NOT MURDER, DO NOT COMMIT ADULTERY, DO NOT STEAL, DO NOT BEAR FALSE WITNESS, Do not defraud, HONOR YOUR FATHER AND MOTHER.’**” <sup>20</sup>And he said to Him, “Teacher, I have kept all these things from my youth up.” <sup>21</sup>Looking at him, Jesus felt a love for him and said to him, “**One thing you lack: go and sell all you possess and give to the poor, and you will have treasure in heaven; and come, follow Me.**” <sup>22</sup>But at these words he was saddened, and he went away grieving, for he was one who owned much property.

- Setting out to continue the journey to Jerusalem from the unspecified house in Perea (Mark 10:10) Jesus meets an extremely wealthy, young, influential man who yet had such an emptiness inside that he “ran” up to Jesus and knelt before Him.

<sup>23</sup>But when he had heard these things, he became very sad, for he was **extremely rich**. Luke 18:23

<sup>22</sup>But when the **young man** heard this statement, he went away grieving, for he was one who **owned much property**. Matt. 19:22

<sup>18</sup>A **ruler** questioned Him, saying, “Good Teacher, what shall I do to inherit eternal life?” Luke 18:18

- This young man called Jesus “Good Teacher.” – Since only God is intrinsically good Jesus here asks the man why he calls Jesus good. Is he prepared to acknowledge that Jesus is God? Later (v20) the man drops the word “good” perhaps recognizing that he was not prepared to call Jesus God.
- What shall I do to inherit eternal life? – The question is one that many today are asking. It illustrates how spiritually insensitive this man was in that he did not recognize his inability to gain what is a gift received by faith.
- Jesus' answer was to keep the commandments, something no one has ever done. Matthew added the second greatest command “you shall love your neighbor as yourself” (Lev 19:18; Matt 22:37-39). Jesus' purpose in stating the last six commands (defraud is probably a paraphrase of not coveting) in His response was to lead the man to see his sinfulness and need for the Savior (Gal 3:24).

<sup>18</sup>“You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the LORD. Lev. 19:18

<sup>37</sup>And He said to him, “‘YOU SHALL LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, AND WITH ALL YOUR SOUL, AND WITH ALL YOUR MIND.’ <sup>38</sup>“This is the great and foremost commandment. <sup>39</sup>“The second is like it, ‘YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.’ Matt. 22:37-39

... the Law has become our tutor *to lead us* to Christ, so that we may be justified by faith. Gal 3:24

- The Ten Commandments:

1. Worship the One True God - <sup>Ex 20:3</sup>“You shall have no other gods before Me.
2. Worship the One True God in Spirit and Truth - <sup>4</sup>“You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth. <sup>5</sup>“You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me, <sup>6</sup>but showing lovingkindness to thousands, to those who love Me and keep My commandments.
3. Honor God’s Name - <sup>7</sup>“You shall not take the name of the LORD your God in vain, for the LORD will not leave him unpunished who takes His name in vain.
4. Worship the Lord Corporately and Regularly - <sup>8</sup>“Remember the sabbath day, to keep it holy. <sup>9</sup>“Six days you shall labor and do all your work, <sup>10</sup>but the seventh day is a sabbath of the LORD your God; *in it* you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you. <sup>11</sup>“For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath day and made it holy.
5. Honor Parents - <sup>12</sup>“Honor your father and your mother, that your days may be prolonged in the land which the LORD your God gives you.
6. Do not Murder - <sup>13</sup>“You shall not murder.
7. Do not Commit Adultery - <sup>14</sup>“You shall not commit adultery.
8. Do not Steal - <sup>15</sup>“You shall not steal.
9. Do not Lie - <sup>16</sup>“You shall not bear false witness against your neighbor.
10. Do not Covet - <sup>17</sup>“You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife or his male servant or his female servant or his ox or his donkey or anything that belongs to your neighbor.”

- As Paul did before he encountered Christ, this man believed that he had kept them perfectly from his youth (age 12).

<sup>4</sup>although I myself might have confidence even in the flesh. If anyone else has a mind to put confidence in the flesh, I far more: <sup>5</sup>circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law, a Pharisee; <sup>6</sup>as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless. Phil. 3:4-6

- Yet according to Matthew’s account the young man also believed he was still lacking something. He desired to accomplish one last culminating deed to enter into eternal life.

The young man said to Him, “All these things I have kept; what am I still lacking?” Matt. 19:20

- Jesus’ response to the man’s thought that he had kept all the commands was a penetrating look and a “great compassion for this sincere truth-seeker who was so hopelessly lost.” (MacArthur Study Bible Page 1482). Sacrificial love gives all to serve others. Soon the disciples will be amazed at Jesus’ resoluteness to go to Jerusalem... because He loves us.

God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. Rom 5:8

- In stark contrast to Jesus’ love (agape) which only gave of Himself, this man could not surrender himself to Jesus. He went away saddened and grieving because of all the things he would do to try and earn eternal life, he would not accept Jesus as Lord God and surrender himself to Him.

## Riches and the Kingdom of God

<sup>23</sup>And Jesus, looking around, said to His disciples, “How hard it will be for those who are wealthy to enter the kingdom of God!” <sup>24</sup>The disciples were amazed at His words. But Jesus answered again and said to them, “Children, how hard it is to enter the kingdom of God! <sup>25</sup>“It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.” <sup>26</sup>They were even more astonished and said to Him, “Then who can be saved?” <sup>27</sup>Looking at them, Jesus said, “With people it is impossible, but not with God; for all things are possible with God.”

- Jesus took this moment to expand on the subject that temporal blessings do not necessarily indicate spiritual sensitivity. To the Jews the rich were blessed by God. In addition, since they had more money, “... the more alms he could give, the more sacrifices and offerings he could offer, thus purchase redemption.” MacArthur Study Bible Page 1482
- Temporal blessings tend to give people a sense of security and self-sufficiency which makes them believe that they do not require God in their life.
- Easier for a camel... – This Jewish proverb “depicts the impossible. It is easier by comparison for a camel, the largest animal in Palestine at that time, to go through the eye of a common sewing needle (the smallest opening) than for a rich man who trusts in his riches to enter God’s kingdom.” (The Bible Knowledge Commentary: New Testament) Indeed it is impossible for anyone who trusts in anything other than Jesus Christ, the Son of God, to enter the kingdom of God.
- If someone who apparently appears blessed by God and is able to do better and more deeds than others cannot be saved, then who can? No one, on their own terms. Only with God’s work in their heart can they turn from their sin and be saved.

## Rewards of Being a Disciple of Jesus

<sup>28</sup>Peter began to say to Him, “Behold, we have left everything and followed You.” <sup>29</sup>Jesus said, “Truly I say to you, there is no one who has left house or brothers or sisters or mother or father or children or farms, for My sake and for the gospel’s sake, <sup>30</sup>but that he will receive a hundred times as much now in the present age, houses and brothers and sisters and mothers and children and farms, along with persecutions; and in the age to come, eternal life. <sup>31</sup>“But many *who are* first will be last, and the last, first.”

- Peter now compares the disciple’s response to Jesus’ call to forsake everything and come follow Him with the rejection of that call by the rich young ruler.
- When we enter the family of God we gain a family (of disciples) that we may have lost by coming to Jesus. In this life we are also promised persecutions (important for Mark’s Roman readers to hear). For us today: Indeed, all who desire to live godly in Christ Jesus will be persecuted (2 Tim 3:12). Ultimately we will receive eternal life for forsaking all to follow Jesus.
- Rewards in God’s kingdom are not based on earthly standards such as rank, priority, or duration of time served, personal merit, or sacrifice, but on commitment to Jesus and following Him faithfully. The Bible Knowledge Commentary: New Testament

## Jesus’ Third Prediction of His Suffering

<sup>32</sup>They were on the road going up to Jerusalem, and Jesus was walking on ahead of them; and they were amazed, and those who followed were fearful. And again He took the twelve aside and began to tell them what was going to happen to Him, <sup>33</sup>saying, “Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and the scribes; and they will condemn Him to death and will hand Him over to the Gentiles. <sup>34</sup>“They will mock Him and spit on Him, and scourge Him and kill Him, and three days later He will rise again.”

- Jesus was leading the way up (about 2550ft ASL) to Jerusalem (this is the first mention of His destination) from Perea through Jericho. The disciples were amazed and fearful because Jesus was resolutely heading toward the place where He was to be killed (8:31; 9:31).

- Jesus now gets more specific with the twelve concerning the events to come in Jerusalem. He would be 1) delivered to the chief priests and scribes (14:53), 2) condemned to death (14:64), 3) handed over to the Gentiles (15:1) – indicating He would be crucified, 4) mocked and spat on (14:65; 15:16-20), 5) scourged (15:15), 6) killed (15:37), and 7) would rise again (16:6)

### Greatness in the Kingdom

<sup>35</sup>James and John, the two sons of Zebedee, came up to Jesus, saying, “Teacher, we want You to do for us whatever we ask of You.” <sup>36</sup>And He said to them, “**What do you want Me to do for you?**” <sup>37</sup>They said to Him, “Grant that we may sit, one on Your right and one on *Your* left, in Your glory.” <sup>38</sup>But Jesus said to them, “**You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?**” <sup>39</sup>They said to Him, “We are able.” And Jesus said to them, “**The cup that I drink you shall drink; and you shall be baptized with the baptism with which I am baptized.**” <sup>40</sup>“But to sit on My right or on My left, this is not Mine to give; but it is for those for whom it has been prepared.”

<sup>41</sup>Hearing *this*, the ten began to feel indignant with James and John. <sup>42</sup>Calling them to Himself, Jesus said to them, “**You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them.**” <sup>43</sup>“**But it is not this way among you, but whoever wishes to become great among you shall be your servant;**” <sup>44</sup>“**and whoever wishes to be first among you shall be slave of all.**” <sup>45</sup>“**For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.**”

- Matthew’s account (20:20-28) adds the detail about James and John’s mother coming with her sons. It seems probable that their mother was Salome, Jesus’ mother’s sister, thus making James and John Jesus’ first cousins.

<sup>55</sup>Many women were there looking on from a distance, who had followed Jesus from Galilee while ministering to Him. <sup>56</sup>Among them was Mary Magdalene, and Mary the mother of James and Joseph, and **the mother of the sons of Zebedee.** Matt. 27:5-56

<sup>40</sup>There were also *some* women looking on from a distance, among whom *were* Mary Magdalene, and Mary the mother of James the Less and Joses, and **Salome.** Mark 15:40

<sup>25b</sup>But standing by the cross of Jesus were His mother, **and His mother’s sister**, Mary the *wife* of Clopas, and Mary Magdalene. John 19:25b

- The disciples already believed Jesus to be the Messiah (8:29) and with the revelation that they are headed for Jerusalem, James and John believed that the rule of Messiah on earth was about to begin. James and John wished to have the first and second places of honor and authority in His royal court.
- Spiritual greatness does not come through selfish ambition, but through dying to self, humility, and servanthood (10:42-45).
- Jesus asked the two if they were able to share in His sufferings and sin-bearing death. The two believed they were able, but did not yet understand that Jesus was to die for all and not go into battle to set up the kingdom. Jesus goes on to prophesy to them that they indeed will share in those sufferings and death.
- His prediction was fulfilled: James was the first apostle to be martyred (cf. Acts 12:2), whereas John, who endured many years of persecution and exile, was the last apostle to die (cf. John 21:20-23; Rev. 1:9). The Bible Knowledge Commentary: New Testament
- Honors in the kingdom are bestowed not on the basis of selfish ambition, but of divine sovereign will. MacArthur Study Bible Page 1483
- The other ten disciples began to feel indignant with James and John – not because James and John had sinned, but because they dared to ask for the honor that they also wanted.

- Great leaders are not self-serving and domineering. But in the church, one who is great must be a servant (diakonos – one who voluntarily renders useful service to others) and the one who is first will be a slave of all (doulos – one who forfeits his own rights in order to serve any and all).
- God incarnate is the supreme example of this servant leadership. The climax of that service was that He gave His life a ransom for many.
- “Ransom” (ἄνταξ) occurs only here and in Matthew 20:28 in the New Testament. As “the price of release” it refers to a payment to effect the release of slaves or captives from bondage. It also includes the concept of substitution. The Bible Knowledge Commentary: New Testament
- The ransom price was paid to God to satisfy His justice and holy wrath against sin... MacArthur Study Bible Page 1484
- The ransom was paid for “many” including each of us.

### **Bartimaeus Receives His Sight**

<sup>46</sup>Then they came to Jericho. And as He was leaving Jericho with His disciples and a large crowd, a blind beggar *named* Bartimaeus, the son of Timaeus, was sitting by the road. <sup>47</sup>When he heard that it was Jesus the Nazarene, he began to cry out and say, “Jesus, Son of David, have mercy on me!” <sup>48</sup>Many were sternly telling him to be quiet, but he kept crying out all the more, “Son of David, have mercy on me!” <sup>49</sup>And Jesus stopped and said, “**Call him here.**” So they called the blind man, saying to him, “Take courage, stand up! He is calling for you.” <sup>50</sup>Throwing aside his cloak, he jumped up and came to Jesus. <sup>51</sup>And answering him, Jesus said, “**What do you want Me to do for you?**” And the blind man said to Him, “Rabboni, *I want to regain my sight!*” <sup>52</sup>And Jesus said to him, “**Go; your faith has made you well.**” Immediately he regained his sight and *began* following Him on the road.

- Jesus and His disciples accompanied by a large crowd of Passover pilgrims left Perea, crossed the Jordan, and were heading toward Jerusalem by way of Jericho. This is the last healing account recorded in Mark. The synoptics have slightly different details of this account:
  1. Mark and Matthew place the healing as Jesus was leaving Jericho, but Luke places it as He was entering Jericho. There were actually two cities of Jericho, the ancient OT city and a new city built by Herod the Great as the site for his winter palace. The new city was about 5 miles west of the Jordan River, 1 mile south of the OT city, and 18 miles northeast of Jerusalem. So the healing took place as Jesus was leaving the ancient OT city (Matt 20:29; Mark 10:46) and entering the NT city (Luke 18:35).
  2. Matthew’s account is of two beggars (Matt 20:30) whereas Mark and Luke focus on the more vocal of the two.
- Only Mark records the man’s name as Bartimaeus indicating the man may have been well known in the early church.
- Bartimaeus cried out in faith for mercy to the Messiah (“Son of David” indicating he believed Jesus to be the Messiah). Jesus responds by healing him. Once again this healing was 1) immediate, 2) complete, and 3) visible to all.
- The fact that Bartimaeus began following Jesus indicates that he submitted his life to Jesus as his Lord and Savior.
- This miracle is a picture of salvation. The two men were blind, and every lost sinner is blind (2 Cor. 4:1-6). They were poor beggars, and the lost sinner is poverty-stricken apart from Christ (Luke 7:40-50). They cried out to Jesus, who alone can open men’s eyes. He showed them mercy; they were not healed by their praying or their crying. The crowd tried to stop them, and the world today tries to keep sinners from coming to Christ. The touch of Christ healed them, and they proved that their lives had changed by following Him. Wiersbes Expository Outlines on the New Testament